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ABSTRACT

A theme issue of the Iowa State Historical Department magazine focuses on elementary readings and activities about prehistoric Iowa. The issue contains a total of 16 articles. In "History Makers," a ten-year-old recounts his family's discovery of a mammoth bone on their farm. "Imagine a Camping Trip Long Ago" looks at how the first people in Iowa survived in their natural environment. "Hunters and Gatherers" describes the foods people in prehistoric times ate. "A Map Game" applies symbol, direction, and scale skills to a prehistoric map game. "Mound Builders" and "Pottery Makers" describe homes and crafts of prehistoric times. "Be a Prehistoric Potter" describes techniques for making pottery the way early people did. "Good Times" tells about early games while "Early Farmers" looks at farmers in Iowa around the year 1000 A.D. "Prehistoric Iowa Means Before Written Records" describes how archaeologists and anthropologists learn about early humans without the benefit of written records. "Chart an Artifact" is an activity which teaches children how to analyze an object. "The People of Iowa" describes the Mesquakie Indians. A "Teacher's Scrapbook" outlines a follow up activity for field trips. Finally, a "History Mystery" requires students to analyze a photograph. (LP)

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The Goldfinch

Volume 7, Number 1
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Editor, GINALIE SWAIM

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ON THE COVER: *In 1977, students from Kirkwood Elementary School in Coralville learned some of the methods used by archeologists. They dug carefully with trowels. They marked off the space with a string grid. When an artifact was found in the soil, they could record exactly where it was found and then remove it carefully. Read more about archeology and early Iowa in this Goldfinch. (Courtesy Office of the State Archaeologist)*

Meet Wild Rosie, your official "Goldfinch Tour Guide" for a trip into Iowa's past. This map shows some of the places we'll visit. Are they anywhere near your home?

The History Mystery began in Ft. Dodge
Sacred burial mounds near the Turkey River
Chunkey game stones found near Cherokee
The Mesquakie Indians near Tama
A field trip by an Iowa City class
Early farmers' village near Glenwood
Three brothers from St. Charles become History-Makers

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History-Makers

DEAR READERS: Be a history-maker! The *Goldfinch* is a magazine about the history of Iowa. Wild Rosie wants to know what you've discovered about Iowa's past. Are you helping to save something that's old? Have you found an old letter, diary, photograph, or object that tells something about the past? Send your stories, letters, or artwork to the *Goldfinch*, 402 Iowa Avenue, Iowa City, Iowa 52240. If we can we'll print them on this History-Makers page.

This issue we have a story written by ten-year-old Todd Bartelt from St. Charles, Iowa. One day last spring, Todd and his brothers, Kyle and Neil, made quite a discovery. But that's *their* story to tell. Maybe in the next *Goldfinch*, it will be *your* story to tell.

by Todd Bartelt

ON MAY 27, 1985, something happened that we will probably never forget. On Memorial Day the Bartelts held a family gathering on our farm near St. Charles, Iowa. When all had arrived, we soon decided to fish down in our creek ¼ mile from our house.

While we were fishing, my brother Neil picked up a strange-looking stick. He asked our dad what it was. He commented that it looked like a bone and continued fishing. Neil then said that the large rock sticking out of the bank that he was sitting on almost looked like a bone, too.

My Uncle Craig decided to examine the rock further and started to dig it out with the spade we had brought to dig for worms. It turned out much larger than we expected. It was a little longer than three feet, and it really looked like a bone! It was then that most of us realized we had found something special.

We urged the others, who were busy fishing, to look at the strange bone, but they insisted it belonged to a cow and continued fishing. Finally they looked at it and quickly decided that it was not a cow, but something much bigger!

Most of us had no idea what it belonged to but thought that it must be something prehistoric. In the process of uncovering the bone, Uncle Craig also uncovered part of another bone. It turned out to be a shoulder blade, as we easily identified it. It was about 32 inches long, and like the other bone, was a grayish-brown color.

We had decided that the "stick" that Neil had first picked up was also a bone, so we lugged the bones out of the 30-foot creek to our truck. We drove them to our house and weighed the leg bone. It weighed 60 pounds!

After our relatives left, we looked through our prehistoric animals book. One of the creatures in the book that lived in North America was the mammoth. The mammoth was an elephant-like animal with a thick coat of fur and long, curving tusks. So we made a quick guess that it was a

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The Des Moines Register

(From left to right) Kyle, Neil, and Todd Bartelt and the mammoth bones they found on their farm. Compare the size of the bones to the boys. Can you identify the mammoth's leg, shoulder, and rib bones?

mammoth and got ready for bed.

The next night we found another leg bone and a vertabra, or backbone. Then, after a bit of digging, we found an entire rib and a part of a rib. We took the bones up to the house except for the ribs, which we left buried in the bank.

A few days later, Art Bettis, a research geologist from the Iowa Geological Survey, came down with us to the creek to study the layers of soil. He told us the age of each layer. The layer of soil the bones were buried in is over 100,000 years old, so the bones have to be over 100,000 years old, too.

It is a possibility that there are more bones. We

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are very excited about it. This certainly has turned into an interesting summer! □

(The *Goldfinch* talked with Art Bettis and learned more about the mammoth bones. Here is what he said.)

This mammoth was not an adult. It was still growing and can be compared to a teenager. We think that mammoths probably lived to be about 60 years old.

The bones are now at the University of Iowa. Great care is taken to stop the bones from drying too quickly, or they might crack or fall apart. After the bones are thoroughly dry, they will be taken to the University of Nebraska in Lincoln. They will be compared to a large collection of mammoth bones. Then we will be able to tell exactly what species or kind of mammoth this one was.

This fall geologists from the University of Iowa will again study the site where the bones were found. They will dig test excavations to see if more bones are present.

We appreciate the interest of people like Todd Bartelt and his family. The mammoth bones will give us new information about Iowa's past. If you find interesting bones in a stream bed or river bank, avoid digging the bones out yourself. Valuable information about the bones and their position could be lost or destroyed. Contact Dr. Holmes Semken (Geology Department, University of Iowa), or call the Iowa Geological Survey. If you find artifacts (things made or used by humans), contact the Office of the State Archaeologist. All three are in Iowa City. □

Imagine a Camping Trip Long Ago

IMAGINE that you and your family are camping for a week in an Iowa park. The first day you get poison ivy, and that night a raccoon eats half your food. The second night there is a heavy rainstorm. Your old tent starts leaking, and the rest of your food is soaked. Your sleeping bags and clothes are soaked, too. Your car is in the parking lot—two miles down the trail.

Camping out in nature can be fun, but only if we know how to *adapt*, or adjust, to the *environment*. Our environment is our surroundings. In our home environment, we have warm beds, kitchens full of food, and cars to take us places. When we go camping, we must adapt to different surroundings.

Back to your campsite. How can you adapt to this miserable, wet night? Can you rig up a shelter to keep you dry? Is there any dry wood for a fire? What can you eat to give you energy?

Now suppose that you are *not* on a one-week vacation. You are still camping in Iowa, but it is 12,000 years ago. Everything you need to survive must be found in nature. How will you adapt?

Let's look back in time 12,000 years to see how the first people arrived in Iowa, and how they lived in a world of nature. □

Ice Age Hunters

Courtesy Office of the State Archaeologist (OSA)

Now-extinct animals like this mammoth once roamed Iowa. The hunters' spear points have been found throughout the state.

DURING the Ice Age thousands of years ago, Iowa was partly covered by huge sheets of ice and snow. These *glaciers* were sometimes more than a mile thick. They covered many parts of North America and Asia.

So much ice covered the earth that the sea levels were lower. Some shallow places that are now under water were dry land thousands of years ago.

One of these dry places was *Beringia*. This land connected Asia and North America. (Today the waters of the Bering Strait separate Asia and Alaska.)

Many people from Asia traveled across

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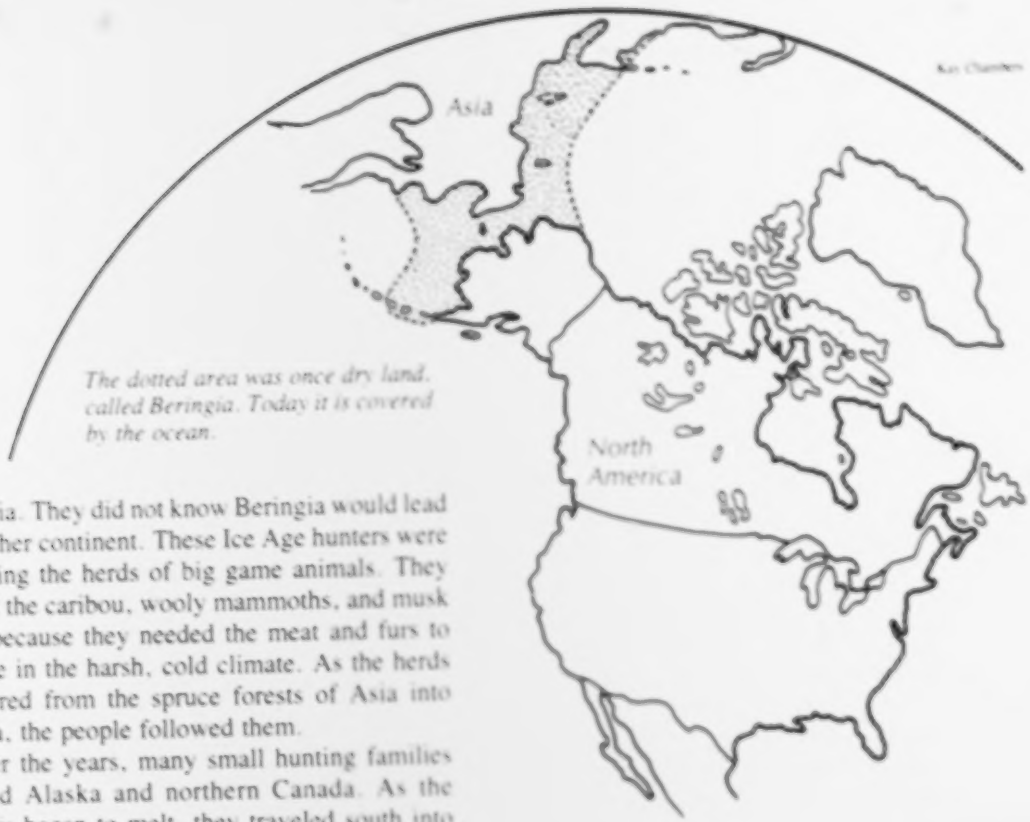

The dotted area was once dry land, called Beringia. Today it is covered by the ocean.

Beringia. They did not know Beringia would lead to another continent. These Ice Age hunters were following the herds of big game animals. They hunted the caribou, wooly mammoths, and musk oxen because they needed the meat and furs to survive in the harsh, cold climate. As the herds wandered from the spruce forests of Asia into Alaska, the people followed them.

Over the years, many small hunting families entered Alaska and northern Canada. As the glaciers began to melt, they traveled south into what is now the United States and Iowa.

The Ice Age hunters were the first people to live in Iowa—12,000 years ago. They used spear points of chipped stone to kill animals. They used stone scrapers to skin the animals. Spear points and scrapers have been found in many Iowa counties. But nothing is known about the people's houses, clothing, or religion. Much of their way of life is still a mystery.

As the Ice Age ended, the environment changed. It became warmer and drier. Spruce and fir forests slowly changed to maple and oak forests. The mammoth, mastodon, saber-toothed cat, ground sloth, and camel all became extinct. Perhaps the hunters killed too many of these animals. Perhaps the animals could not adjust to the new environment.

Other kinds of big game animals survived. In the north, moose, musk oxen, and reindeer remained. Around Iowa, bears, deer, and elk survived. Huge herds of bison (sometimes called American buffalo) continued to graze on the prairies.

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Hunters and Gatherers

Wooded river valleys were perfect places to hunt and gather many kinds of food.

ALTHOUGH many of the big game animals died out, the people survived. They hunted other kinds of animals and gathered many wild foods. They adapted to their new environment.

Men did most of the hunting. They made the stone spear points and other tools needed for a successful hunt. Some rocks were easier to use than others, and the men quickly learned which kinds were best. For example, if they first heated quartz or chert in a campfire, then it was easier to chip the spear points out of those rocks. Hunters used this method for thousands of years.

Women were experts at finding and using wild plants. They gathered berries and nuts. They used the root of the arrowhead plant for tasty soups.

The bark of basswood trees was soaked until it came apart in thin strips. The strips were rolled into long fibers and woven into baskets and mats. Baskets were light, unbreakable containers for carrying berries and nuts.

Many new kinds of tools were used. Hunters chipped tiny notches into the wide end of their spear points so they could tie the points tightly to the spear shaft. A long shaft called a spear thrower

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helped the hunters hurl their spears farther.

Thin bones with sharp points (called *awls*) were used to punch holes in animal skins. Then the skins were sewn together into clothing. *Manos* (MAH-noes) and *metates* (meh-TAH-tays) were used to grind acorns into flour. The mano was a round stone that fit easily in a woman's hand. With the mano she crushed the acorns against the metate, a large flat stone.

The hunters and gatherers lived together in small *bands*. Children, parents, aunts, uncles, and grandparents traveled together from one campsite to another, looking for berries and deer. Their houses were probably tents that could be moved easily. As the seasons changed, the bands moved to hickory groves to gather nuts or to the open prairie to hunt bison.

Sometimes several bands might cooperate in hunting bison. When a large bison herd was spotted near a cliff or the steep bank of a creek, everyone lined up in a big "V." The people shouted and waved, scaring the herd into a stampede. The bison ran wild, over the edge of the cliff. The fall would kill them or injure them so they could not escape. By working together, the bands could butcher and skin many animals. Some of the meat was dried and saved for the winter, when it was harder to hunt in the cold.

To these early people, nature was filled with spirits. Animals were spirits, trees were spirits, the sun and the water were spirits. To survive, the people needed the help of the spirits. The religious leaders, or *shamans*, were important members of the band. They healed sick people by communicating with the spirits. They led special rituals to celebrate the changing seasons.

When small bands of hunters and gatherers traveled across the countryside, they met other bands. Many times the people in one band might be related to those of another. These meetings of cousins were special occasions.

People shared stories and exchanged ideas. Hunters may have talked about the easiest way to make spear points or fish hooks. They may have planned the next bison hunt. Maybe they traded food or different kinds of rocks for stone tools. Through meetings such as these, new ideas spread from one area to another.

The way of life of the hunters and gatherers lasted for more than 8,000 years. The people were very skillful in finding and using a rich variety of wild food. □

Before people had horses or bows and arrows, this was one way of killing many bison at once.

Courtesy OSA

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A Map Game

To answer the questions below, use the symbols, directions, and scale. Trace your path on the map as you fill in the blanks with the direction and place. *(Answers on page 23.)*

KEY

river

pine forest

prairie

hickory and walnut forest

cliffs and caves

bison herd

Kay Chambers

First, find yourself on the map.

1. It is autumn. Which direction will you travel to find nuts in the forest? _____
2. Winter is coming. Where might you go for shelter? _____
3. Spring at last! Where will you find fish, turtles, and clams? _____ (Create a symbol and add it to the map.)
4. Now it is summer. Which direction will you go to hunt bison? _____
5. How far will you travel (in miles) from the bison hunt to the cliffs? _____

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Mound Builders

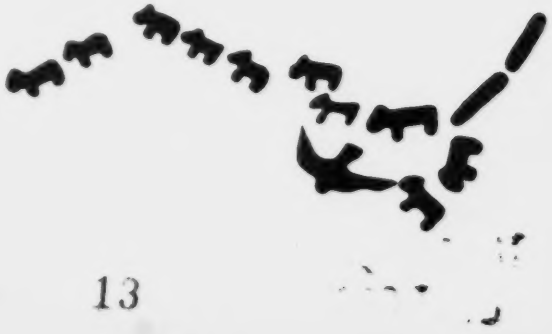
HOPEWELL teachers and priests from the east (present-day Illinois and Ohio) brought a new religion to the early Iowans 2,000 years ago. One important part of the new religion was constructing large burial mounds out of earth.

Many people cooperated to build a mound. First a pit was dug, usually on a high bluff overlooking a river valley. Then a log or rock slab tomb was built. Sometimes more than one body was buried in a mound. Items were placed in the tomb for the dead person to use in the afterlife. The last step was to cover the tomb with earth and shape it into a round mound.

The special items found in burial mounds show that Hopewell people traveled all over the country to trade with other groups. They brought shiny sheets of mica from the Appalachian Mountains. Sometimes they cut the mica into ornaments in the shapes of hands or birds. From the Gulf of Mexico they brought marine conch shells and made them into beads. Obsidian (a kind of volcanic glass) and bears' teeth were brought from the Rocky Mountains. They were used to make spear points and necklaces. Copper from the Great Lakes area was shaped into beads, breastplates, headdresses, and other ornaments.

About 1,000 years ago, the early Iowans began building another kind of mound. The new mounds were oblong rather than round. In northeast Iowa, some were built in the shapes of animals. These mounds are called *effigies*. They were shaped like huge birds, bears, turtles, or lizards. □

Courtesy OSA



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To build a huge mound in the shape of a bear, the people had to plan how to do it, work together, and carry a lot of earth to the site. In northeastern Iowa, there is a long series of mounds, called Marching Bear Effigy Mounds. If you were in an airplane looking down, the mounds would look like the picture on the left.

Pottery Makers

AT THE SAME time that the first mounds were being built, women began experimenting with clay for making pots. Pottery is heavy and breakable. People who roamed the countryside would not want to carry pots with them. But as the hunters and gatherers began to settle in villages for parts of the year, they found many uses for pottery.

The earliest pots had thick sides and flat bottoms. Grit or sand was mixed into the clay. This kept the pot from breaking when it was fired.

Pots were made by a method called *paddling*. A lump of clay was pounded into shape by holding the clay against a large stone and paddling it with a wooden paddle. If the paddle was covered with woven fabric or cord, the markings appeared on the clay in simple patterns.

Sometimes designs like lines and triangles were scratched into the clay before it was fired.

Gradually the styles and decorations changed. More kinds of pots were made, like bowls, pans, seed jars, and water bottles. Sometimes tiny toy pots were made for the children. Sometimes a mixture was painted onto a pot before firing to make it turn red.

When a woman married, she probably went to live with her husband's family. In her new home she showed her mother-in-law how she made her pottery. If the other women liked her style or decoration, they copied her designs. In this way, pottery styles changed and spread from one village to another. □

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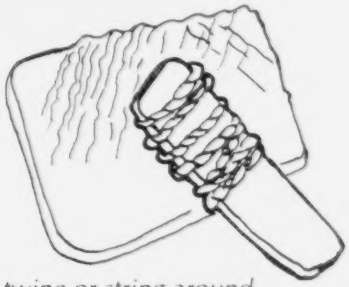
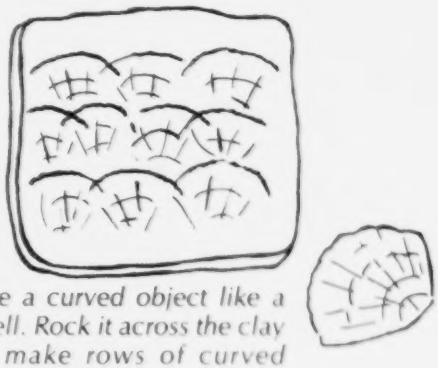
Be a Prehistoric Potter

You can use simple objects like sticks and shells to make the patterns found on prehistoric pottery. First, shape modeling clay into a pot, or flatten the clay into 4-inch squares. Then experiment with different patterns. Create your own designs.

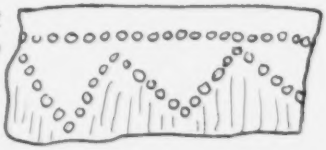


Wrap twine or string around a flat stick. Press the flat side against the clay.

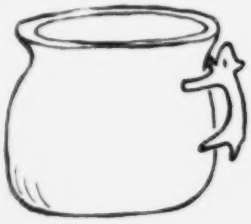


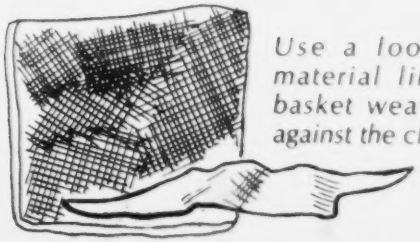
Use a curved object like a shell. Rock it across the clay to make rows of curved marks.

With your finger or a blunt stick, push small holes into the clay.



Mold a small amount of clay into an animal shape. Attach it as a handle to the pot.





Use a loosely woven material like burlap or basket weaving. Press it against the clay.

Kay Chambers

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Good Times

Chunkey stones were used in a game played by American Indians for centuries. Explorers saw Indians playing a game with round stones. In Iowa, archeologists have found similar stones at ancient village sites (near Cherokee, for example).

Three or more people can play chunkey in a large outside area. Each person needs a stick. One player needs a chunkey stone. Use any stone that is about 3 inches wide and that rolls well.

This is how it might have been played. One player rolls the chunkey. At the same time the others toss their sticks to where each thinks the chunkey will stop. The player whose stick is the closest wins a point. After 15 rolls the player with the most points gets to roll the chunkey.

Courtesy OSA

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Courtesy OSA

Early Farmers

Hunters return to their farming village.

ABOUT 900 years ago, the people who lived in Iowa began planting small garden plots. One of the farming communities at that time was along the Missouri River in southwest Iowa (near today's town of Glenwood). These early farmers lived in earthlodges and are known as the Glenwood people.

The floodplains along the rivers and the sheltered valleys in the hills were good places for small villages of about fifty people. The soil was fertile. There was plenty of water. Many trees grew along the river for firewood and building materials.

Women did the farming while the men hunted nearby. Small plots of sunflowers, beans, squash, and corn were planted. Hoes were made by tying

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bison shoulder bones to sticks or handles.

With bows and arrows, the men hunted elk, deer, and sometimes bison. They fished with hooks made of bone and lures made of clamshells. Meat and vegetables were dried for winter.

A Glenwood family lived in a large, square-shaped lodge with rounded corners. The lodge faced south. It had a covered entryway to keep it warm in the winter. Inside was one large room with a fire pit in the center. A wide bench or bed was probably built along the walls. Pits were dug into the floor for storing food.

The Glenwood people lived this way for about 400 years. Like all early people, they used the materials of nature for their needs. Then the people moved away. Perhaps their crops were failing. Or perhaps other groups were pressuring them to move. □

Clues to the Past

Archeologists study the past by looking for objects and information that are often buried in the ground. In the boxes below are some of the "clues" archeologists have discovered in southwestern Iowa. The picture on the left was drawn by putting the clues together. Can you match the clues to the picture?

A deer skull with antlers would mean a deer was killed between April and December. Deer shed their antlers in January and grow new ones in April.

Dark circles of soil show where posts for house walls once stood. As the wood rotted, it turned into darker soil.

Finding pollen grains from oak trees and sunflowers in the soil means those plants grew nearby.

Certain kinds of tiny snails need warm, moist weather. If their shells are found in the soil, the summers may have been warm and rainy.

The trash in a storage pit might include broken pottery, bones, seeds, and nutshells—clues to hunting and food.

A bison's shoulder blade suggests that bison were hunted. The bone may have been used as the end of a garden hoe.

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Prehistoric Iowa Means Before Written Records

THE PEOPLE who first lived in America were the ancestors of today's Native Americans (or American Indians). Their ways of life changed gradually over time.

Although people have different ways of life (or *cultures*), some things are the same all over the world. Like all people, American Indians built shelters and fixed meals. They prayed to their gods. They mourned their losses. They played music and games and celebrated good times. They taught their children about growing up.

European explorers arrived in America about 400 years ago. They found that just as Europe was made up of many countries and cultures, America had many different native groups and cultures. In Iowa, for example, the Mesquakie and Ioway Indians had different cultures than Indians that lived in different parts of America.

As the explorers traveled through America, they wrote letters and journals describing what they saw. They drew maps and pictures. All of these written statements became history. History is a *written record of the past*. For America, history begins when the early explorers first wrote things down.

But what about the millions of years in America before the explorers arrived? This is *prehistory* because it happened *before* we have written records.

Prehistoric America includes the dinosaurs of millions of years ago. It includes the Ice Age hunters, the mound builders, the people who gathered wild plants, and the early farmers. It includes all the Indian nations and tribes before the explorers arrived. It is prehistoric because we have no written record of it.

To learn about prehistoric America, we must look for clues in places other than old letters, maps, and books. Looking for such clues is the work of archeologists. They search for objects that had been used or made long ago. They study the objects to learn about the people who used them. Clues may be hidden in the land, left behind by the people and covered by new layers of soil. The past is there to find, but we must dig for it. □

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Chart-an-Artifact

Artifacts are things that people make or use. A prehistoric artifact is a spear point. A modern artifact is a bicycle or a jacket. The chart shows what the artifact is used for, its name, and what it's made of. Can you fill in the missing blanks? The first one is given. There are many possible answers for modern artifacts. See page 23 for the prehistoric answers.

USE FOR THIS	NAME OF PREHISTORIC ARTIFACT	MADE OF THIS MATERIAL	NAME OF MODERN ARTIFACT	MADE OF THIS MATERIAL
1. Crushing food	*mano and metate*	*stone*	*blender*	*plastic, metal*
2. Keeping body warm	*robes*		*coats, blankets*	
3. Playing games	*chunkey*			
4. Hunting		*stone, wood*		
5. Sewing clothes	*needle*			*steel*
6. Dressing up		*shells*		
7. Sheltering your family			*house*	
8. Weeding the garden			*hoe*	
9. Playing music		*bird bone*		
10. Storing food	*pottery*			

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Joan Liffring-Zug

The People of Iowa

These Mesquakie Indian boys await their turn to dance at the annual pow wow. Each year the Mesquakie invite all Iowans to attend the celebration at the settlement near Tama.

The Mesquakie have lived in Iowa for about 350 years. Here they hunted, fished, and planted gardens. In late summer they celebrated the corn harvest.

When white settlers came, many Mesquakie were forced to move to Kansas reservations. Some stayed behind, hiding in the forests along the Iowa River. The Kansas Mesquakie longed to return home. Finally the tribe bought 3,000 acres along the river near Tama. They have lived there ever since.

Some Mesquakie adopted white ways of living. But they did not forget the old ways. Many still build the traditional wickiups by bending branches into a dome and covering it with mats or bark. Most practice their old religion. They teach their children the ancient stories in the Mesquakie language.

The Mesquakie are a private people. They cherish their traditions and their land. Every August at the pow wow, they share their special heritage with other Iowans.

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From a Teacher's Scrapbook

DOES YOUR class write reports after you take a field trip? Your reports could become history. (Remember that history is a *written* record of the past.) Over 50 years ago, a second-grade class from Iowa City visited the Mesquakie Indian settlement near Tama. Some of the reports were saved in the teacher's scrapbook.

An *ellipsis* (three dots) shows where a part is left out. *Brackets* [like these] show where information was added. After reading the reports, can you answer the questions?

Norma's report:

We went to see the dancing grond. . . They had drums in the four corners of the dancing ground. They had flag poles at the dancing ground too. . . The flags mean peace. One man picked up the peace pipe and smoked it to the ground, north, west, south, east. . .

Barbara's report:

. . . I bought a bracelet and a necklace. Other children bought boats, rings, and etc. Mr. Anderson took twenty pictures of Indians. We saw wickiups everywhere.

Next we saw Old Matusa's wickiup. She was sitting on a bench around her wickiup. There was a hole on top of the wickiup. When it rained she would pull a big piece of bark over that hole with a stick. Old Matusa is ninety-five years old. She had a chain hanging down from the hole. She hooked her kettel on to the chain. There was a fire below the chain and that is how she prepared her food. Old Matusa gave Miss Holmes a ring, spoon, basket, bracelet and beads. [Chrystal Holmes was the teacher.] We ate lunch in the park. After lunch we took a little nap. Then we went to see the Indians. Old Matusa lived out in the woods. Her lodge is made of bark and cattail rushes. Old Matusa is the oldest Indian in Tama and she is most real. We went into a new wickiup. It had a canvas over it to keep the rain out. There was a little baby in the wickiup. She was three months old. Some children got an ice cream cone and others popsickles. I rode in Janet Anderson's car. It was eighty miles to Tama. We thought we had a very good time. There Indians are shy.

Questions:

1. *Wickiups* are dome-shaped shelters. The Mesquakie have built wickiups for hundreds of years. Children have gone to school in Iowa for 150 years. How can we tell when the reports were written?
2. In what season do you think the children visited the Mesquakie?
3. Can you draw a wickiup from the description given? Where could you find more information on wickiups?
4. What do you think the children meant when they wrote: "Old Matusa is the oldest Indian in Tama and she is most real" and "There Indians are shy"?
5. Can you find three spelling mistakes?
6. Is there any information about the Mesquakie religion? *(Answers on page 23.)*

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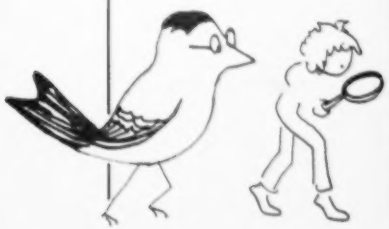
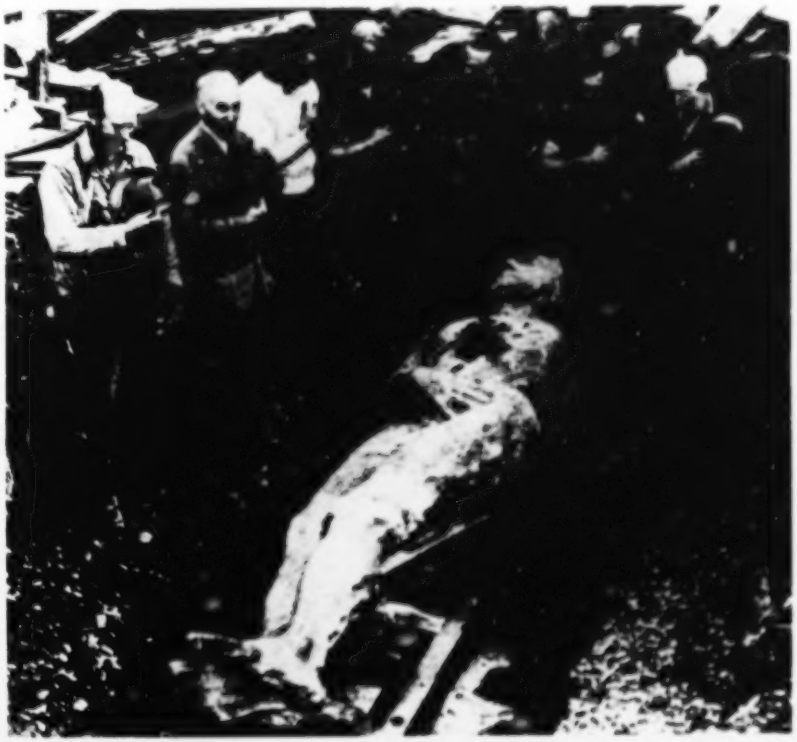
History Mystery





CLUES:

1. This "stone giant" was found buried in the ground near Cardiff, New York, in 1869.
2. It was over 10 feet tall. It weighed 3,000 pounds.
3. Scientists, tourists, and reporters came to see it and to guess what it was. Several thought it was a *petrified* man (that the body had turned to stone). Others thought it was a statue made by priests centuries ago.
4. People claimed they could still see veins in its legs and pores in its skin. Others said it looked like it had died in great pain.

What do you think it was? *(Answer on page 23.)*

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Pass It On

Pass this page on to someone who might share your interest in prehistoric Iowa. A teacher or parent, a grandparent or friend? Together you can investigate these sources.

This *Goldfinch* presents a broad, general outline of Iowa prehistory and lifestyle changes over thousands of years. Archeologists divide the groups presented here into many smaller groups based on slight cultural differences. For a closer look at specific cultures, consult this list:

Sacred burial mounds. Northeast Iowa: Effigy Mounds National Monument, Fish Farm Mounds, Slinde Mounds, Turkey River Mounds, Little Maquoketa Mounds. Southern Iowa: Malchow Mounds and Toolesboro Mounds. (Because plowing and construction projects over the last 150 years have destroyed hundreds of mounds, state law now protects these ancient cemeteries.)

Living History Farms (Des Moines). An Ioway Indian village.

Museums with prehistoric dioramas or artifact displays. Iowa Hall in the Museum of Natural History (Iowa City), Sanford Museum (Cherokee), Iowa State Historical Museum (Des Moines), Putnam Museum (Davenport).

Reading and Media Material. *Western Iowa Prehistory* and *Eastern Iowa Prehistory*, by Duane C. Anderson (Ames: Iowa State University Press, 1975 and 1981). "Iowa's P.A.S.T." prepared by the Office of the State Archaeologist (OSA) in cooperation with the State Department of Public Instruction, Iowa Humanities Board, and the National Endowment for the Humanities (Teacher's guide and ten narrated filmstrips, basic or advanced). *Exploring Iowa's Past: A Guide to Prehistoric Archaeology*, by Lynn Marie Alex (Iowa City: University of Iowa Press, 1980). *Office of the State Archaeologist Educational Series 1-7* (free copies available from OSA, Eastlawn, University of Iowa, Iowa City, Iowa 52242).

The Goldfinch is eager to publish history-related letters, artwork, and other submissions by young people. Encourage those you know to become "History-Makers." (See page 4.)

October is "Iowa History Month"—a special time to focus on Iowa history and construction of the new state museum. For school and community projects, contact your school's coordinator or the Iowa Historical Museum Foundation, 300 E. Maple Street, Des Moines, Iowa 50309.

Answers

Map, page 11: 1. Southeast to hickory and walnut forest. 2. North to cliffs and caves. 3. River. 4. Southwest. 5. 40 miles (4 inches × 10 miles = 40).

Chart-an-Artifact, page 19: Row 2. skins and furs. 3. round stones 4. spear point tied to a stick 5. pointed bone 6. beads 7. earthlodge; branches, mud 8. hoe; bone or shell attached to stick 9. flute or whistle 10. clay

Reports, page 2: 1. Barbara mentioned taking pictures and riding in a car. Cameras and cars were not commonly used in Iowa until after 1900. (The reports were written in 1933 or 1934.)

2. It was probably spring or fall. The children bought ice cream and popsicles, and they napped outside. School would have been out in the summer.

3. Look in an encyclopedia or book on Woodland Indians. (Send your picture to the *Goldfinch*!)

4. Perhaps the children thought Matusa was "most real" because she lived in a wickiup. All Mesquakie people are "real Indians." Some choose to live in the old ways. Some live in more modern ways. Most combine the old and the new. Maybe they seemed "shy" because they value their privacy. Visitors may not understand the Mesquakie way of life. What do you think?

5. *Kettle*, *popsicle*, and *ground* are spelled wrong.

6. Norma's description of the dance ceremony gives information about the Mesquakie religion.

History Mystery, page 22: The "Cardiff giant" was a statue carved out of gypsum from Ft. Dodge, Iowa. A man named George Hull shipped a 7,000-pound block of gypsum from Ft. Dodge to Chicago. There the stone was carved to look like an ancient man. Then it was shipped to Cardiff, New York, and secretly buried late one night. Hull planned to have workmen accidentally "discover" the giant when they were digging there the next year. When the truth was found out, Hull admitted that the "petrified man" had been a joke.

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